

Biography Hazrat Maqsum Fakhi Ali al-Mahimi Mumbai



The mausoleum of Maqsum Fakhi Ali Mahimi

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In the praise of the noble prophet Mohammed (peace be upon him)



The tomb of the holy Prophet in Madina

In Madina is the grave of the prophet, which visited by angels
It is such grave, there is excellence in the empyrean and in the sky

Is there any relation between desert of Madina with the gardens?
So with the lovely air of Madina, it is envious the garden of paradise

If Madina city is safe then everything is safe
So Allah keeps it as the cause of the blessing

Madina is such a garden city which is the décor of all gardens
The seasons of the gardens of paradise are due to the Madina

While leaving Madina, so no need to visit the garden of paradise
As it is better than paradise and it is a living paradise on the earth

Not we but Allah also love the city of Madina

The love of Madina is like the love of the prophet

The beggar of this door is the king of fate and worlds
The beggar of this place is a matter of envy of the kings

One who has become rich there so his fate could not understand
In the resurrection day prophet, Ibrahim will find the help there

Oh, Allah help us to reach Madina city to see how it is there?
Where is the mercy and there is available blessing everywhere?

If one leaves Madina then he will not find the fragrance of heaven
If there is a love of Madina then it is guaranteed of the heaven

On the earth, he is called Mohammed and Ahmed in the skies
His praise is in the world and also his praise is found in the skies

There is his rule in Madina also he is a ruler of the skies
Madina is the capital and he is the ruler of the two worlds

What mistake you did Hafeez by leaving the city of Madina ?
As it is such heaven and liked by the angles of the empyrean

Why Hafeez will go to heaven by leaving the city of Madina ?
What is heaven as it is gracefully for the sake of Madina city?

Translated by
Hafeez Anwar

In the prasiie of Hazrat Shaikh Abdul Quader jilani R.A.



Tomb of Hazrat Shaikh Abdul Quader jilani R.A.

To call me at your kind door oh Shah Ghouse Azam
 Show your kind favor and sight oh Shah Ghouse Azam
 To improve my condition soon oh Shah Ghouse Azam
 To come in a dream of the servant oh Shah Ghouse Azam
 For sake of the souls of martyrs oh Shah Ghouse Azam
 And show your face of the wisdom oh Shah Ghouse Azam
 To show your face as my condition is down for this thing
 Saying this with much fondness and in a helpless condition
 Peeran Peer, Peeran and the Sultanand Dastagir of time
 To remove my difficulty soon as I am worried so much
 All the pious persons are down with necks before you
 All said in the helpless condition oh Shah Ghouse Azam
 With your grace to lighten our chests and as well hearts
 Teach us such grace of religion oh Shah Ghouse Azam

The boat in the sea of grief you are the only saver for us
Come and help the boat to goal oh Shah Ghouse Azam
Waves of the storm of grief are there from everywhere
To save us from such trouble soon oh Shah Ghouse Azam
There is the wish of Hafeez to see your tomb in Baghdad
To call your lowest servant to Baghdad oh Ghouse Azam

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The miracle of Hadrat Sheikh Abdul Quader Jilani (R.A.)



Mausoleum of Hazrat Shaikh Abdul Quader Jilani R.A.

Hadrat Sheikh Abdul Quader Jilani (R.A.), is the leader of all holy persons like the Prophet Mohammed (peace be upon him.) who is the leader of the group of all prophets of Allah which have been sent down on the world. So, for this reason, he is called and he is famous as a chief of all the saints. His spiritual benefits and favours from his miracles were available in the all period of time and even today is being continued and till the day of the judgment, such favours and benefits will be available to the mankind in the world. Because the favour and benefits of the holy persons which is available during the life period and which will be also available in the world after their demise from the world. Allah the most Merciful and Beneficent has kept the holy persons in every period of time so that there should available favours of miracles and benefits to the mankind from them.

The holy persons due to the nearness of Allah and perfection in the obedience of the prophet of Allah they were away from the sins. Allah has given them the most excellent status of the holy persons of the nation of the prophet Mohammed (peace be upon him) and Allah's divine power being manifest by the holy persons

So for getting favour and benefits from the holy persons is in fact of getting favour and benefits from Allah because their saying, actions are according to the commandments of Allah and as per the practice of the last prophet of Allah.

Hadrat Sheikh Abdul Quader Jilani (R.A.), and who was the Qutub (highest cadre in spiritual pivot) of all time's favour of spiritual miracle is available in his saying which is as mentioned as follows.

“If my disciple’s hiding will be open and if he will be there in the East, and if I am in the West then I will cover it.”

In this way, his disciples and devotees were able to get his favour of miracles and benefits of spiritual powers in all time and at all places. And they think him as a manifest of the help of Allah and so, for this reason, they see his favour of miracles and benefits from him. There is saying of the prophet, which is as follows.

“If your animal will run away from you then you should call as oh people of Allah help me.”

For the revival of the religion of Islam, Hadrat Sheikh Abdul Quader Jilani (R.A.), is such an enormous personality and a great leader and due to the blessing of his hand while finding the religion of Islam as a patient in the exemplary shape and given new life to it and so then he was becoming famous and well known by the title of Mohiuddin.

Urdu: By Hafiz Mohammed Saber Pasha Quaderi in the Siasat daily on 6-1-2017 English: By Hafeez Anwar

An appreciation of work of the author by Iftekhari Silsila.com

This note shows as an appreciation of Iftekhari Silsila.com for the work of the translation of the below book by the author and adding of this book ‘*Muslim saints and Mystics*’ (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

The link is as follows, which showing author’s name in the book as A Hafeez R.A. on their website. Its link is as follows

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Preface

This book ‘Biography of Hazrat Maqdam Fakhi Ali Mahimi’ is very old and which is published by me in English language and translated by me into the English language for the first time. I was published this book in the English language on the book date of publication is not mentioned. Please note it is a biography of the book ‘Hazrat Maqdam in English’. It is a very hard task as Hazrat Maqdam Fakhi Ali Mahimi’ was not only a great pious personality of his time in the area of the western coast of India but he was also a great preacher of his time. So, in brief, he was Qu’tub (highest cadre in the spiritual pivot at axis) of his time on the Western coast of India. For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in the areas of Western India and around this region and there was no such personality during his time.

The readers will find interest in reading this book due to the positive information and great details of this Sufi saint’s father and who had arrived on the western coast of India from Madina via Basra, Iraq, during the year 699 Hijira.

This book is edited and formatted as per the great book ‘Muslim saints and Mystics’ in the English version (Tadhkirtal Auliya by Farid al-Din Attar) which is very famous in the Western world among the English knowing persons. So, for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent

their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

This is a small book in which there is a biography of Hazrat Maqdam Fakhi Ali Mahimi is added and in this book, there are some great achievements of this great Sheikh from Mahim in Mumbai and western India, which are not yet known to the general, persons and other persons are published in a very interesting style so, for this reason, the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of the holy saint are added and this holy saint who was passed away from the world some more than about 746 years ago.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Aliyah by Farid al-din Attar) which is very famous in the Western world among the English knowing persons. So, for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

3.The life biography

Hazrat Makhdum Fakih Ali Mahimi's full name is Hazrat Makhdum Fakih Ali Mahimi.

Titles: ***Qutb-E-Kokan***

Hazrat Muhiyuddin ibn Arabi

Date of Birth: Muharram 10th, 776 Hijri (1372 A.D.)

Wisaal date: 8th Jumada al-Ukhra

Urs date: 8th Jamadi-al-Awwal

Mumbai, Maharashtra, India is currently at rest.

In praise of Hazrat Maqdam Fakhi Ali Maihmi of Mumbai



Oh Shah of Mahim, you are world-famous and known.
 So, for this reason, there is always a rush at your place.
 Your origin is Arabian; you have settled down in India.
 For fame, you have gained a lot of names in all the world.
 Oh Shah of Mahim, Hafeez is an old devotee and servant.
 As desires and wishes can be fulfilled at your holy place,
 Your miracles are innumerable and are world-renowned.
 So for this reason, devotees have faith in your big name.
 First and foremost, the British police force has faith in you.
 For your help in the cases of investigations and inquiries
 The Mahim police have continued to follow the custom.
 It is known that your teacher is Hazrat Khizer, and there
 It is a mark in the shrine and is found for public attention.
 Oh Shah, you are helping the police and all other people.
 For a long time for the distress and problems of the people.
 Please be kind to your servant, Hafeez, and everyone else.
 Regarding all of the visitors who come from near and far,
 Please contribute to the Muslim glory of Islam in the world.
 As a result, Islam will soon flourish throughout the world.

Oh, Shah gives Leave your servant to Hafeez so he can go
So, kindly help all who are coming to your place of honor.

By Mohammed Abdul Hafeez.

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Biography of Hazrat Maqдум Fakhi Ali al-Mahaimi



Maqđum Fakhi Ali al-Mahaimi, Hazrat

By

Mohammed Abdul Hafeez

E-books author

1. The Life biography

He was of Arabic origin and immigrated to India, where his family settled in the Mahim area, where he was born in 1872, corresponding to the 10th Muharram of the 776 Hijrah Islamic year. But as per books of history, his complete genealogy record is not found. His father, who migrated to India from Madina via Basra, Iraq, during the year 699 Hegira, and his genealogical link with Hazrat Jaffar Tayyar (Radi Allah Anhu) and Hazrat Abi Talib (Radi Allah Anhu).who married the daughter of Naquda Hussain, and who was a big businessman in Kalyan city. His father was a learned person as well as a businessman and a saintly man. He taught his son the Arabic language and helped him with the memorization of the Holy Quran and whatever knowledge he had with him, given to him. He died when Baba Sahab was nine years old in Mahim, Mumbai.

So, for this reason, Baba Maqдум, who became a great learned person of the time and Fakhi (knowledge of Islamic jurisprudence) as well as knowledge of Quran and Hadith (traditions), and he has God's gift of knowledge with him, the king of Gujarat has appointed him as Qazi (judge) of Mahim. In fact, Sultan Ahmad Shah of Gujarat appointed him as Qadi for the Muslims of the Thane district in both civil and criminal cases and also gave his sister in marriage to him. His book of exegesis of the Quran, which is a great book of knowledge and spiritual information. He has written the book of exegesis of the Quran in his own handwriting, which is an example of calligraphy. Makhdoom Ali Mahaimi belonged to the Uwaysi sect of Sufis, who have not been formally initiated by a living master

and are not affiliated with any known Sufi order in India, such as the Chishti or Suhrawardi.

The people of Mahim, as well as the people of Mumbai and other places, have full faith in him, and for this reason, there are always full rushes and the act of moving hurriedly of the visitors at the shrine of Hazrat Maqdam Baba Al-Mahaimi.

Construction of the tomb: The construction of the main tomb, which was completed in the year 1674, and later, small tombs were constructed. When the light of the tomb of the Shah of Mahaimi is lit in the evening, the city of Mumbai will be lighter and the beauty of the night of Mumbai metropolitan city will be enhanced.

As per tradition, it is said that Shah's house was situated at the place of the Mahim police station. It is said that the Mahim police station has had much faith and devotion in Hazrat Baba Maqdam for a long time. So, for this reason, as mentioned in the praise, that the British police of Bombay have much faith and devotion in Baba Sahib, so for this reason, they also used to take help from the tomb of Baba Sahib for the investigation of police cases. Still, the police of Mahim are following the same old custom and tradition in this matter.

In the shrine building of Baba Sahib, there is the available grave of his lady servant and his goat. Inside of the shrine building, there was a hospital before, and in its place, there is now an Islamic school.

Who was his teacher? It is said that Baba Sahib wanted to leave for India and go to Arabian countries for further religious education and training in Islamic studies, but the Prophet Khidr came into his presence at that time (It is said that Khidr's real name was Alyasa and his lineage went back to Sam, the son of Noah (Nuh)). According to a narration, Hazrat Khidr and Ilyas are brothers. According to the majority of religious scholars, Hazrat

Khidr is a prophet. Many aspects mentioned in the story of Khidr in the chapter of al-Kahf are evidence for his prophet-hood. (It is also stated that he is a saint.) He told him that he would give him the guidance and teaching that is required by him and that there is no need for his visit in this matter for Arab countries. His teacher, Hazrat Khizer, has instructed him not to tell anybody about his teaching of Islamic knowledge to him.

A place of the teaching of Hazrat Khizer and its marking is available at the shrine, which is visited by visitors, some of whom think it is grave due to mistake and ignorance in this matter.

Once in the night time, her mother, who was a pious woman of her time, asked him to bring drinking water for her, so he went to bring water from a long distance as he could not find water in the house by that time. So he went outside to bring water for her and so there was a delay in this matter. And by that time, she had slept in the house. But when he was discovered sleeping with his mother, so he was standing by her mother's side with a water glass. So that he can serve her during the night if needed.

. When her mother was woken up at the time of the Tahjud (supererogatory prayer) she found her son with glass water in his hands. This shows his sincerity and obedience to the parent. In the event of the sincerity, her mother asked him if he did not sleep in the night. And he said "No" and so his mother, upon watching his service, told him, "You are not made for the service, but you are made as Maqdom (master) for mankind by Allah." By that time, his title was becoming famous and well known throughout the world.

On Thursdays and other days, the customs and traditions that are found in the tomb of Baba Sahib are the same and similar which are found in other shrine places. There is a rush of people on a daily basis and the people who will visit this holy shrine of Hazrat Baba

Maqduem from far and nearby places for the fulfilment of their desires and wishes.

On Thursdays, however, there will be a large crowd at the shrine of Qutub (the highest cadre in the spiritual pivot at axis) in the Konkan area. So, for this reason, Thursdays are very important in the shrine building of Baba Sahab. On Thursdays, there will be special cleaning of the premises of the building, as well as a spray of rose water everywhere. There will be burning of the loban (incense) and the presentation of floral garlands in the shrine by the visitors. Every day the door of the shrine will be closed at 10.'00 clock and at 11.'00 on Thursdays at night time. Daily and on Thursdays, there will be a special program which will be held at the last moment of the shrine doors closing for the supplication for the redressing of the problems and difficulties of the people. This is a very special and important feature of the program found in the court of the Baba Sahab. This type of program is not found in other places because in the religion of Islam, for redress and problems, the supplication is like a sword, so there will be much hope for the visitors to solve the problems in this matter and for visitors who visit the shrine building in clean dress with flowers.

There will be much fondness from the general public and police personnel of the Mahim police station, as well as students who will visit the shrine for success in the examination.

He has much love and affection for small sheep, and so for this reason, he had one small sheep with him in his house when he was nine years old. He was going out of his house to some other place, and when he returned from his trip, he was able to know that his dear small sheep had died. He visited the place of death of the sheep, which was lying there on the bank of the sea at Mahim for some days, and he was very sad for this reason; he prayed by the look in the sky, and said to the sheep " To stand." The goat stood there and he took the goat and came back to his house. This goat's grave can

be found in the shrine building, which is visited by visitors on a daily basis.

Once, after the meeting, there was food provided to the visitors, and Baba Sahib was eating fish at the dinner, and after dinner, the person put water on his hands for washing, and there were some pieces of the thorns/spines of the fish on his finger, and by his look of favor, those pieces of spines were becoming fish, and everyone witnessed his great miracles at that time.

The display of a highly prized Quran - its ink and paper are in excellent condition - believed to have been copied by Makhdum Sahab himself is an important event in the Dargah's annual life. (However, some scholars believe this statement was made later, in 1564, by Maulana al-Mukri .) The Quran is displayed just once a year, on the eve of Laylat al-Qadr, the Night of Power, when the Quran was revealed. This event is observed on the eve of the 29th of Ramadan.

Cure of the Jinns and evil powers: There has been a cure that has been available at the shrine for a long time, so for this reason, the affected people will enter the shrine building from the main entrance and leave from another door that is on the backside of the shrine.

The devotion of the British Policemen : From the time of the British rule, there was much devotion and love among the police personnel towards the shrine of Baba Sahib. For this reason, they used to visit and pay honour, request and seek help and favour for their cases and inquiries. When the higher authorities come to visit, they will pay respect and honour to Mahim Dargah and request their desires and wishes.

During the Urs (death anniversary) celebration, there will be more than 3 lakh people visiting the shrine of Baba Maqdam, for which

there will be an arrangement of the law and order by the police of the Mahim police station at that time.

It is said that at the last moment there was required water for Baba Maqdam, which was provided to him by the police staff of the Mahim police station.

First, it is reported that in the beginning period, one police officer who was involved in the difficult problem in the police case and who went to the shrine building to seek help from Baba Maqdam Saheb, became successful as the culprit was caught.

In one room of the Mahim police station, in one steel cabinet, is stored one copy of the holy Quran, which was handwritten by Baba Maqdam.

His character and life details: Due to the knowledge gained from his father and from the prophet Khizer, he started writing Islamic books in India and, due to his manners and character, he has left a good impression on not only Muslims but other people of Hindu, Christians, and Sikh descent. As Qazi of the Mahim, he followed the truth and rendered his judgement in light of it. He followed the teaching of the higher levels of knowledge and the feeding of the food to the poor and needy people and helped the students in their education. He died where he had lived, in Mahim, on the 8th of Jamadi-al-Awwal, and was buried in the nearby graveyard. His mother, who died forty days later, lies next to him.

The scholar-saint of Mahim is remembered for many reasons. Many remember him for the very human qualities he possessed – his love for and obedience to his mother; his humility; his self-control; and his generous nature that made guests welcome – that are mentioned in biographies like *Damir al-Insan*.

People from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary), which takes

place on the 13th day of December to the 22nd December of the Gregorian calendar at the famous Hazrat Maqdam Fakhi Ali shrine (Dargah) in Mahim every year. More than three lakh devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. At the time of the Urs' anniversary, the first floral garland is presented by the police personnel of the Mahim police station on the tomb of Baba Maqdam with much devotion and respect.

Baba Sahab left this mortal world at the age of 59 years in the year 835 Hegira.

To write about this great Sufi saint and a great author of Islamic books is not only difficult but also a very hard task as he was not only a great pious personality of his time in the area of the Konkan region in India but, in brief, he was the Qu'tub (highest cadre in the spiritual pivot at axis) of his time in the Konkan region. He has written 19 books and one exegesis of the Quran, which prove that he was not only a great saint, but he was also a great person of Islamic knowledge.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people, and he also did many great endeavours for the preaching and propagation of Islam in the Konkan region of India and around this region, where there was no such personality during his time.

Importance of Mahim police station: There are four reasons for the importance of the Mahim police station. First is that it is said that Baba Maqdam lived in this building. Secondly, in the olden days, one police officer faced many problems in his case, and afterward, he became successful due to the help of Baba Maqdam in this matter. Thirdly, it is said that there was a water supply to Baba Sahab at the last moment of his life by the police staff of Mahim. Finally, during the tenure of Inspector Vamen, who was of British nationality and had great devotion and affection for Baba Maqdam,

he purchased a holy Quran copy handwritten by Baba Maqdam, as well as foot wears and other relics of the Baba Maqdam, which he kept in a steel cabinet in one room of the Mahim police station. which will be shown to the public once a year.

For the last thirty years, the annual Urs has been observed over a period of ten days between December 13 and 22, and today it is attended by nearly three lakh visitors, most of them from Mumbai.

There is one procession from the nearby Mahim Police Station, with the Chief Inspector and his colleagues carrying aloft flowers and other offerings in silver trays. (It is believed that the saint's residence was where the police Chowki stands now.)

An entry in the Bombay City and Island Gazetteer of 1910 shows how special arrangements were made for the Urs.

It mentions how this was a socio-cultural event to which Bombay residents came to make vows as well as to enjoy the amusements. They partook in the fair on the causeway where "toys of European make, local metal ware, sweetmeats, and food" are sold.

Apart from the sandal processions, they watched devotees perform with swords and fly kites.

In an earlier publication, Towns and Islands of Bombay, a government order of 1694 was quoted to give permission to "Moormen (Nawaits) to worship at the tomb at Mahim as customary".

A 1739 order granted the chief officer at Mahim the liberty to keep the Mahim fair: "You are hereby ordered to permit the people to have the country music and to exercise such other diversion as was customary at that time and to give assistance to prevent any disturbances or disorder being committed."

The eleven principles of Naqshabandia Sufi chain system



Mausoleum of Hadrat Khaja Bahuddin Naqshaband

The first eight principles are from 'Abd ul-Khaliq Ghujduwani (d. 1220). The final three principles were added by Baha ad-din Naqshband (d. 1389).

1. Awareness in the Breath/Awareness in the Moment (Hush dar dam)

"Every breath which is exhaled from within must be exhaled with awareness and presence of mind and so that the mind does not stray into forgetfulness."

Baha ad-din Naqshband said: "The foundation of our work is in the breath. The more that one is able to be conscious of one's breathing, the stronger is one's inner life. It is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

As the seeker becomes occupied with the exercise of the moment (i.e. remembering the breath), he turns his attention from remembering the past and thinking of the future, and focuses on each breath until it is expired.

Sa'd ud-din Kashghari added: "*Hush dar dam* is moving from breath to breath so there is no heedlessness but rather there is presence, and with each breath that we take should be the remembrance of the Real."

Sheikh Abdul Janab Najmuddin al-Kubra said in his book, *Fawatih al-Jamal*: "*Dhikr* (remembrance of God in the breath) is flowing in the body of every single living creature by the necessity of their breath—even without will—as a sign of obedience, which is part of their creation. Through their

breathing, the sound of the letter 'Ha' of the Divine Name Allah is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasize the Uniqueness of God. Therefore it is necessary to be present with that breathing, in order to realize the Essence of the Creator."

The name Allah, which encompasses the ninety-nine Names and Attributes, consists of four letters, Alif, Lam, Lam and Hah (ALLAH). The people of Sufism say that the absolute unseen Essence of Allah Exalted and Almighty is expressed by the last letter vowelized by the Alif, "Hah." It represents the Absolutely Unseen "He-ness" of the Exalted God (*Ghayb al-Huwiyya al-Mutlaqa lillah 'azza wa jall*) in which the mystic loses his separate identity with every "hah" in his breath.

The first Lam is for the sake of identification (*tacrif*) and the second Lam is for the sake of emphasis (*mubalagha*).

The soul has long been thought to be in the breath. "For the early thinkers the soul was visualized sensuously as a breath-body." Awareness of the breath makes us aware of the soul and the inner body, inner self, which belong to the moment.

In the path of the Khwajagan awareness in the breath is a very great principle. Those in this path regard it a great transgression to become unconscious of the breath.

2. Watch your Step! (*Nazar bar qadam*)

Direct yourself constantly towards the goal.

Sa'd ud-din Kashghari added: "Looking upon the steps means that the seeker in coming and going looks upon the top of his feet and thereby his attention is not scattered by looking at what he should not look at." When the beginner's attention is taken by shapes and colors outside of himself, his state of remembering leaves him and is ruined, and he is kept from his objective. This is because the beginning seeker does not have the power of the "remembrance of the heart," so when his sight falls upon things, his heart loses its collectedness, and his mind becomes scattered.

Watch your step can also refer to watching circumstances, feeling when is the right time for action, when is the right time for inaction, and when is the right time for pause. Some have said that *Nazar bar qadam* is an expression which refers to the wisdom inherent in one's natural disposition.

Fakhr ud-Din Kashifi added: "*Nazar bar qadam* may be alluding to the seekers traveling through the stages of breaking from existence and putting behind self- love."

Of these three interpretations, the first refers to beginners' use of this aphorism, the second refers to those in mid-progress on the Way, and the third to the Attainers.

3. The Journey Home (*Safar dar watan*)

Your journey is towards your homeland. Remember you are traveling from a world of illusion to a world of reality. The wayfarer travels from the world of creation to the world of the Creator.

The Journey Home is the transformation that brings man out of his subjective dream state, so that he can fulfill his divine destiny.

From the *Rashahat-i 'ayn al-hayat*: "[The journey home refers to] that traveling which the seeker makes within his human nature. In other words, travel from the qualities of humankind toward the angelic qualities, moving from blameworthy qualities to laudable ones." Sheikh Ahmad Sirhindi (d. 1624) said: "This blessed expression [traveling in the homeland] means traveling within the self. The source of its results lies in putting the final [practice] at the beginning, which is one of the characteristics of the Naqshbandi Way. And although this [inner] traveling can also be found in other *tariqas* [schools of Sufism], [in those] it is found only in the end after the 'traveling on the horizons' [referring to the Qur'anic verse (41:53): 'We will show them Our signs on the horizons and within their selves until they know He is the Real']".

"Traveling on the horizons" is traveling from place to place. At the beginning of the journey it can mean leaving home to find a guide or teacher. Also it happened in former generations that when the wayfarer had become established in a place, got accustomed to it and become familiar with its people, they took on traveling in order to break down habit and comfort and cut themselves off from renown. They would choose travel in order to experience complete emptying.

It means traveling within oneself, looking at oneself, examining oneself and one's reactions, and how they act upon one.

This reflects the stress that the Naqshbandi path puts on the inner states, stages, processes.

Be an external resident and let your heart travel. Traveling without legs is the best kind of travel.

4. Solitude in the Crowd (*Khalwat dar anjuman*)

There are two kinds of retreat. One is the outward kind in which the seeker, far from people, sits alone in his cell until he comes into contact with the spiritual world. This result comes about because the external senses withdraw themselves and the inner senses extend themselves to signs from the spiritual world.

The second kind of retreat is the hidden one, where the seeker is inwardly witnessing the secrets of the Real while he is outwardly surrounded by people. *Khalwat dar anjuman* is of this second type of retreat: outwardly to be with people, inwardly to be with God.

In all your outer activities remain inwardly free. Learn not to identify with anything whatsoever.

Khwaja Awliya Kabir, one of the deputies of 'Abd ul-Khaliq Ghujduwani, explained *khalwat dar anjuman* as follows: "Retreat within the crowd' is that state when one is so constantly and completely absorbed in divine remembrance that 'one could walk through the market-place without hearing a word."

They are with their Lord and simultaneously they are with the people. As the Prophet said, "I have two sides: one faces my Creator and one faces creation."

'Abd ul-Khaliq Ghujduwani himself was known to say: "Close the door of the formality of *sheikhhood*, open the door of friendship. Close the door of *khalwat* (solitary retreat) and open the door of *suhbat* (companionship)." Baha ad-din Naqshband said in this connection: "Our path is in companionship. In [physical] retreat there comes fame and with

fame comes calamity. Our welfare lies with the assembly and its companionship, on condition that [self-] negation is found in one another."

When Baha ad-din reached Herat on his journey to Mecca, the Amir Hussein arranged a gathering in his honour. At the assembly the Amir asked him, "Since with your Presence there is neither audible *dhikr*, nor voyaging, nor audition of special music and poetry, what is your path?" He answered, "The pure words of the tribe of 'Abd ul-Khaliq Ghujduwani, which are 'retreat within the crowd,' and we follow in their Way." "What is retreat within the crowd?" the Amir asked. "Outwardly to be with the people while inwardly to be with God," said Naqshband.

The Amir expressed surprise and asked whether this was actually possible. Baha ad-din replied that if it were not possible God Most High would not have indicated it in a Qur'anic verse which describes those who are not distracted from the remembrance of God even while in the marketplace: "Men whom neither business nor profit distracts from the recollection of Allah" [24:37]. This is the way of the Naqshbandi Order.

Ahmad Faruqi Sirhindî, Mujaddid-i-alf-i-thani (the Renewer of the second millennium), said: "Retreat within the crowd is derived from traveling in the homeland since if traveling in the homeland is properly accomplished, then retreat within the crowd will properly occur. The seeker within the diversity of the crowd travels in his own land, and the diversity of the horizons finds no way into the meditation cell of his inner self. This treasure will manifest with difficulty at the beginning and with no difficulty in the end. And in this *tariqa* it is the portion of the beginning while in other paths it is at the end. This is so because the treasure is derived from traveling within the self (with presence in the moment), which is at the beginning of this path, while traveling on the horizons takes place simultaneously. This is the opposite of the other paths which make the traveling on the horizons the beginning and the traveling within the self the end."

In the words of al-Kharraz: "Perfection is not in exhibitions of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the presence of Allah even for one moment."

In constant	Commun	with the	Belove within
	ion		d ,

A Stranger To the world.
 Those endowed with Such beauty are rare indeed
 in this world.

5. Remembrance (*Yad kard*)

Concentration on Divine Presence.

For the Naqshbandiyya remembrance is practiced in the silent *dhikr*.

Keep God, the Beloved, always in your heart. Let your prayer, *dhikr*, be the prayer of your heart.

According to Khwaja Ubaydullah Ahrar, "the real meaning of *dhikr* is inward awareness of God. The purpose of *dhikr* is to attain this consciousness." The purpose of the *dhikr* is to keep one's heart and attention entirely focused on the Beloved in love and devotion.

The *dhikr* is not just repeated as words, but is in the heart.

Remembrance of the tongue becomes remembrance of the heart. Abdu'l-Qadir al-Gilani said: "At the first stage one recites the name of God with one's tongue; then when the heart becomes alive one recites inwardly. At the beginning one should declare in words what one remembers. Then stage by stage the remembrance spreads throughout one's being—descending to the heart then rising to the soul; then still further it reaches the realm of the secrets; further to the hidden; to the most hidden of the hidden."

6. Returning (from distraction), Going Back (*Baz gasht*)

Travel one way. The return to God. Single-minded pursuit of divine truth.

This means banishing and dispelling every thought, good or bad, that comes to mind involuntarily during the *dhikr*. When performing the remembrance the heart is required to attain the calm contentment of: "Oh Allah, my goal is You and Your good pleasure; it is nothing else!" So long as there is any space left in the heart for other interests, such calm contentment cannot take shape, and the remembrance cannot be genuine. Even if this tranquility cannot be attained at the outset, one must not abandon the remembrance, and it is necessary to persist in its performance

until this feeling is acquired.

The meaning of *baz gasht* is the return to Allah Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. The reason, mentioned by the Holy Prophet in his invocation, *ma dhakarnaka haqqa dhikrika ya Madhkar* (“We did not Remember You as You Deserve to be Remembered, O Allah”), is that the seeker cannot come to the presence of Allah in his *dhikr*, and cannot manifest the Secrets and Attributes of Allah in his *dhikr*, if he does not make *dhikr* with Allah's support and with Allah's remembrance of him. As Bayazid Bistami (d. 874) said: “When I reached

Him I saw that His remembering of me preceded my remembrance of Him.” The seeker cannot make *dhikr* by himself. He must recognize that Allah is the one making *dhikr* through him.

“Beloved, you and your approval are my purpose and desire.” This attitude will rid one of impure thoughts and distractions. It relates to the path of absorption. One Sufi was concerned that he was not sincere, and was ashamed. So his *sheikh* took him to a Sufi who was on the path of absorption, and this *sheikh* told him that absorption, not hair-splitting, would free him from his problem. The wayfarer realized that in his worry about his dishonesty and shame, his wants and needs, he had been focused on himself, separating himself from his Beloved.

According to Khwaja Ahrar, the saying “returning” means that we have within us the goal of our striving. The seeds of transformation are sown in us from above and we have to treasure them above all possessions.

7. Attentiveness (*Nigah dasht*)

Struggle with all alien thoughts. Be always mindful of what you are thinking and doing, so that you may put the imprint of your immortality on every passing incident and instance of your daily life.

Be watchful. Be aware of what catches your attention. Learn to withdraw your attention from undesirable objects. This is also expressed as "be vigilant in thought and remember yourself."

Nigah means sight. It means that the seeker must watch his heart and safeguard it by preventing bad thoughts from entering. Bad inclinations keep the heart from joining with the Divine.

It is acknowledged in the Naqshbandiyya that for a seeker to safeguard his heart from bad inclinations for fifteen minutes is a great achievement. For this he would be considered a real Sufi. Sufism is the power to safeguard the heart from bad thoughts and protect it from low inclinations. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his Lord. The Holy Prophet has said, "Whoever knows himself knows His Lord."

Sa'd ud-Din Kashgari said: "The seeker must, for one hour or two or whatever he is capable of, hold onto his mind and prevent thoughts of other [than God] entering." Another description from the *Munahej ul-Sair* has it that: "[*Nigah dasht* is the] guarding of the special awareness and presence which have resulted from the noble *dhikr*, so that remembering of anything other than the Real does not find its way into the heart/mind."

Yet others have written that *nigah dasht* also applies to the time of the *dhikr* itself: "*Nigah dasht* is when the seeker at the time of the *dhikr* holds his heart/mind upon the meaning of LA ILAHA ILLA 'LLAH so that thoughts do not find entrance into his heart, because if thoughts are in the mind then the result of the *dhikr*, meaning presence of the heart/mind, will not manifest." It has also been said, "*Nigah dasht* is an expression meaning the prevention of the occurrence of thought at the time one is occupied with [repeating] the fragrant sentence [of LA ILAHA ILLA 'LLAH]."

Abdul Majid Il Khani said that the meaning of preserving the heart/mind from incoming thoughts is that *they lose their hold on the mind*. In this connection Khwaja Ubaydullah Ahrar said: "The meaning of preserving the mind [from thoughts] is not that the seeker can avoid thoughts at the beginning [of his attempts], but rather that *thoughts do not disturb the attendance and presence*[required for the *dhikr*]. [Thoughts] can be likened to straw which has fallen onto moving water and yet the water is not prevented from its course. 'Abd ul-Khaliq Ghujduwani said: "It isn't so that thoughts never enter the heart/mind, but rather that at times they do and at times they do not." His statement seems to

be supported by Khwaja 'Ala al-Din al-'Attar who reported: "Succeeding with thoughts is difficult or even impossible. I preserved my heart for twenty years from thoughts, after which they would still appear but they then found no hold there."

8. Continued Remembrance / Perpetual Invocation (*Yad dasht*)

Constant awareness in the presence of God. "The complete experience of divine contemplation, achieved through the action of objective love."

Those on the path maintain that when inner love is always present in one's dealings with the world, then one has achieved this mindfulness.

This is the last stage before transformation is completed. The seeker becomes aware that his loss of "self" will be compensated by objective love. The humiliation (abnegation of self) that leads to this stage ceases to touch the seeker for he discovers the unlimited joy that Truth will bring.

Yad dasht refers to the durability of the awareness of the Real in the path of "tasting" (living in the multiplicity of illusion). In the *Rashahat-i 'ain al-Hayyat* it is stated: "Some have said that this is a perceiving/witnessing which is the domination of witnessing the Real in the heart through essential love."

Ubaydullah Ahrar said: "*Yad dasht* is an expression meaning the durability of the awareness of the Glorious Real." He said further: "It means presence [with God] without disappearance."

Regarding the use of the term for the period of the *dhikr* itself it has been said: "*Yad dasht* is that which the *dhakir* (person practicing *dhikr*) during the *dhikr* maintains [fully the meaning of] negation and affirmation in his heart in the presence of the Named."

Khwaja Ubaydullah Ahrar has described the principles five through eight as following each other in this manner: "*Yad kard* (Remembrance) refers to the work of invoking/remembering. *Baz gasht* (Returning) means turning to the High Real in the manner that when saying the fragrant sentence of the *dhikr* the seeker follows this in his heart with "God you are my true goal!" and

nigah dasht(Attentiveness) is the holding on to this turning [to the Real] without words. *Yad dasht* (Recollection) means constancy/firmness in [the holding on of] *nigah dasht* (Attentiveness)."

9. Awareness of One's State of Mind / Time (*Wuquf-i-zamani*)

Baha ad-din Naqshband said that this consciousness is the maker and guide of the disciple. It means to be attentive to one's state of mind at any given moment and to know whether it is a cause for giving thanks or for repenting.

It means: To keep account of one's temporal states. To distinguish presence, *huzur*, from absence, *ghaflat*. Baha ad-din described this as "self- possession" or "mindfulness." He added that one should always be grateful when one returns to a state of presence.

In *wuquf-i-zaman* the seeker remains constantly aware of his changing states. Baha ad-din Naqshband explained: "*Wuquf-i-zamani* is the work of the traveler on the Way: to be attentive of his state, and to know whether it is a cause for giving thanks or for repenting, to give thanks while feeling spiritual elation, and to repent while in spiritual dryness or contraction."

He also stated: "The foundation of the work of the seeker has been established in the awareness of time [exercise] as seeing at each moment whether the perceiver of breaths is [breathing] with presence or with forgetfulness."

Maulana Yaqub Charkhi, in his *Explanation of the Names of Allah*, said: "Khwaja [Naqshband] instructed that in the state of *qabz* (contraction) one should seek God's forgiveness, whereas in the state of *bast* (expansion) one should offer thanks. Close observation of these two states constitutes *wuquf-i-zamani*." *Wuquf-i-zamani* of the Naqshbandi path is equivalent to the term "*mohasseba*" (keeping account of/close observation) used by other Sufis.

Jami, in the *Resalah-i-nuria*, said: "*Wuquf-i-zamani* is a term meaning the keeping account of the times one passes in [a state of] dispersal (*tafriqah*) or collectedness (*jam'iyyat*)."

10. Awareness of Number (*Wuquf-i-adadi*)

An expression meaning the observation of the number of individual repetitions of the *dhikr*. Jami said: "*Wuquf-i-adadi* is the observation of the number of *dhikrs* and of whether this [observation] yields results or not." According to Baha ad-din Naqshband, "The observation of the number of repetitions of the *dhikr* of the heart is for gathering thoughts/mental activity which are scattered."

According to Khwaja 'Ala al-Din al-'Attar, "The important thing is not the number of repetitions but rather the composure and awareness with which one makes them."

According to Baha ad-din Naqshband, this awareness is the first stage of entry into the spiritual world.

This could also mean that for beginners, reading about the achievements and states of consciousness demonstrated by those advanced in this practice would be helpful, since in reading about another's state of nearness, one acquires a certain quality of inner inspiration.

For advanced disciples, this technique, which facilitates the initial stages of acquiring inner intuition and inspiration, brings a consciousness of the unity of diversity:

This diversity and proliferation is all but a
show, The One is manifest in the all.

Diversity, if you look with open eyes, is naught but unity. No doubts for us, though there might be in some minds. Though appearance is in numbers, the substance is but one.

(It should be noted that inner inspiration, that understanding which brings the practitioner and people on the path closer to higher teachings, comes through divine grace and is not due to mind discoveries. "Knowledge comes from grace. The difference between divine inspiration and divine knowledge is that divine knowledge comes through internalizing the light of the Essence and the divine attributes, while divine inspiration is gained through receptivity to inner meanings and those types of instructions which manifest within the practitioner.")

11. Awareness of the Heart (Wuquf-i-qalbi)

The heart becomes aware of God. This marks the awakening of divine love. The individual becomes aware that his existence is an obstacle to his final transformation and he no longer fears to sacrifice it because he sees for himself that he will gain infinitely more than he loses.

Wuquf-i-qalbi has been described as having two meanings. One is that the seeker's heart in the midst of the *dhikr* is conscious and aware of the Real. On this point Khwaja Ubaydullah Ahrar said: "*Wuquf-i-qalbi* is an expression meaning an

awareness and presence of heart toward the Most High Real felt in such a manner that the heart feels no need of anything except the Real." This meaning is similar to that of *yad dasht*.

Heart consciousness means heart's resting with the Beloved, as if nothing and no one else existed.

The other meaning is that there is awareness of the heart itself. In other words, the seeker during the time of the *dhikr* is attentive to the cone-shaped heart which is the "seat of subtlety," and prevents it from becoming unaware during the saying of the *dhikr*.

Baha ad-din Naqshband did not consider it necessary to hold the breath during the *dhikr* as is done in some *tariqas*, even though he considered that practice to have its benefits; nor did he consider essential the *wuquf-i-zamani* and *wuquf-i-adadi* (awareness of time and awareness of number). But according to the *Qodsîyyah* he considered "the observance of *wuquf-i-qalbi* the most important and necessary because it is the summary and essence of the intention of the *dhikr*."

Like an expecting mother-bird, sit watchfully on the egg of your heart, Since from this egg will result your drunkenness, self-abandoned, uproarious laughter and your final union.

This description of the Eleven Principles is compiled from a number of sources, including:

· Introduction to the *Qodsîyyah* (Holy Sayings of Baha ad-din Naqshband), Edited and annotated by Ahmad Tâhirî `Irâqî. Tehran, 1975.

- Molana Fakhreddin Vaaez Kashefi. *Rashahat-i 'ayn al-hayat* (Trickles from the Source of Life), Volume I, Nuryani Charitable Foundation, Tehran 1977.
- Hasan Shushud. *Masters of Wisdom of Central Asia*,. Moorcote, Yorkshire: Coombe Springs Press, 1983.
- J. G. Bennett. *The Masters of Wisdom*, Santa Fe, New Mexico: Bennett Books, 1995.

When Hazrat Shah Naqshband was a young man, he went to Makkahtul Mukarrama to perform his obligatory pilgrimage. When he arrived, he was met by Hazrat Khizr (may Allah be pleased with him), who blessed him with his teachings and granted him a new cane as a gift. In Bukhara, this cane grew into a beautiful tree that gave shade to the area around Shah Naqshband's tomb for hundreds of years.

The End.